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SERMON,

PREACHED BY THE

REV. T. C. WILSON, PERTH, U. C.

ON BEHALF OF THE

Perth Temperance Society,

OCTOBER 2, 1836.

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SERMON.

ACTS v, 33, 39.

“Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.”

SUCH was the advice to the Jewish Council, given by Gamaliel, one of themselves, “a Pharisee, a doctor of the law, had in reputation among all the people.” Such was his advice to the Council, when Peter and the other Apostles were brought before them, accused of teaching in the name of Jesus, and filling Jerusalem with their doctrine, and intending to bring, as they said, Christ’s blood upon them. It was a sensible advice and worthy of being followed; and such is the advice which I now wish to give to those who are opponents of Temperance Societies, that they may beware what they do, lest they also be found even to fight against God.

I also wish to address some observations to those, who, though not avowedly opposing Temperance Societies, are, in any way, by precept, example, or otherwise, countenancing the use of intoxicating drink, nor are using their influence, nor exerting their power, nor employing any means to resist, and withstand, and put down the usages and customs, which lead to intemperance, and keep up, and perpetuate its evils in the world.

Before proceeding, however, to apply the advice which I purpose to give, I will first of all prove, what will add much strength to such admonitions as may afterwards be given, that the counsel which guides us, and the principles upon which we act, and the work itself in which we are engaged, in associating together against intemperance, are not of men, but of God, and therefore cannot be overthrown; from which, if proven, it will plainly appear, that they who oppose us are fighting against God, and that they who stand neutral are partaking of this sin, as Christ himself has said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad."

To proceed, then, with the subject,—

The most violent opponents of Temperance Societies will not venture to affirm, that we are, any where in Scripture, so commanded to use intoxicating liquor, as a drink, as to render it sinful to abstain, if we please, so that the simple act itself of total abstinence, is, by their own allowing, not contrary to the word of God; and thus they grant one important principle upon which these Societies are formed, viz: the lawfulness of voluntarily abstaining, if we see good cause, from the use of all intoxicating liquor as a drink. And, as what is thus lawful for an individual to do, must be equally so for an hundred, or a thousand, or any other number, so, the associating together in a public manner, of those who thus intend to abstain, is chiefly designed to give prominence to their example, and publicity to their opinion, in the hope of thus more powerfully impressing upon the minds of others, the importance of the subject, and the necessity of a united and vigorous opposition to the various customs, and practices, and other means, by which intemperance is generally caused.

But we take higher ground still, and occupy as our resting place, our sure foundation, the whole Scriptures of truth, and build upon a rock, against which the gates of hell shall not prevail; for,

I observe farther, in addition to what I have said

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in regard to the lawfulness of abstinence from intoxicating drink, that there are several instances of such abstinence recorded in the Scriptures, with the pointed approbation of God, and some of them the subjects of his positive commands. Thus, for example, he commanded the Priests of old: "The Lord spake unto Aaron saying, Do not drink wine, nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations." And are not Christians now a royal priesthood unto God, to offer up spiritual sacrifices acceptable to him by Jesus Christ? And ought they not, as such, to abstain from those intoxicating drinks, by the influence of which, they also, like Aaron's sons, may be led to offer strange fire unto the Lord?

Again, the Nazarites, when their vow was upon them, and they were separated unto the Lord, were commanded "to drink no wine, nor strong drink, nor vinegar of wine, nor vinegar of strong drink, nor to drink any liquor of grapes." And are not the followers of Christ, Nazarites to God? And are they not, as such, under a perpetual vow of separation from the world, and self-denying holiness and devotion? Again, of Samson and John the Baptist, and others, it is said, that they "drank neither wine nor strong drink," and Timothy himself, after our Saviour's time, was acting so rigidly on the principle of total abstinence, that nothing less than an Apostolic injunction was sufficient to induce him to take a little wine, and that—let it be carefully observed—only as a medicine for the sake of his health.

But especially, consider the case of the Rechabites, who are supposed to have been descendants of Hobab, Moses' brother-in-law, and are mentioned in the Scriptures with great approbation from God. Their case is a most interesting one. They formed the first Temperance Society of which we read. They acted upon the principle of total abstinence. The circumstances of their case, as far as we can learn, are some-

thing like the following, at least in as far as relates to their abstinence from wine and strong drink. Jonadab the son of Rechab, from whom they took their name, lived in the time of Jehu, King of Israel, and seems to have been a man of much wisdom, and held by Jehu in great esteem. Having witnessed the wickedness and licentiousness of the Jews, among whom he and his family were sojourning, and having noticed particularly the ruinous consequences which followed the too common drinking of wine, and foreseeing the misery which awaited the Jews, on account of their sins, of which intemperance at that time was a fruitful cause, Jonadab solemnly charged his own sons "to drink neither wine, nor strong drink, neither they nor their sons forever." They obeyed his command, and mark the consequences: we learn that, three hundred years after Jonadab was dead, while the children of Israel had altogether gone astray, and were even sacrificing their sons and daughters to the heathen deities and idols of the land, the Rechabites remained uncorrupted, and were graciously approved of by the Lord, for "thus saith the Lord of Hosts, the God of Israel, Go tell the men of Judah, and the inhabitants of Jerusalem, will ye not receive instruction to hearken to my word? saith Jehovah. The words of Jonadab, the son of Rechab, that he commanded his sons, not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking, but ye hearkened not unto me." And when pots full of wine, and cups, were set before them at the time of which we speak, this was their answer, and would to God there were more who would answer thus:—they said, "We will drink no wine, for Jonadab the son of Rechab, our Father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever." And afterward it is recorded that Jeremiah the Prophet said unto the house of the Rechabites, "Thus saith the Lord of hosts, the God of Israel, because ye have obeyed the commandment of Jonadab your Father, and

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kept all his precepts, and done according to all that he hath commanded you, therefore, thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me forever." This promise is fulfilling to this day; the descendants of the Rechabites are now living in Arabia, and continuing to give obedience to Jonadab's command.

In an account lately published by Wolfe, the celebrated missionary to the Jews, he mentions his having gone into Arabia in search of the Rechabites, who were reported to be living there; he found this report to be true, and had an interview with one of their chiefs, who read the Old Testament to him in Arabic, and gave him interesting information regarding his tribe, particularly that they were now sixty thousand number, and, in obedience to Jonadab's command, drank neither wine, nor strong drink.

This is a remarkable fulfilment of the promise of God, and a most striking instance of the lasting benefits which total abstinence confers; and here we learn of a Temperance Society, formed upon this principle, existing for upwards of two thousand years, and in the number of its members, sixty thousand strong.

Oh that every father would command his children now, as Jonadab commanded his, and that every son would obey, and the blessing of Him who is the Lord of hosts, the God of Israel, would as certainly follow, as to the Rechabites of old, a blessing of love to their sons forever, to children's children, from generation to generation, even to the end of the world.

I think I have now sufficiently shewn that we have abundance of Scriptural authority, for the lawfulness at least, of total abstinence from all intoxicating liquors as a drink; and,

I now observe further, that the Scriptures not only prove the lawfulness, but lay it down as our duty, in certain circumstances, to abstain from intoxicating drink. If this can be shown, it must at once remove the objections of all who receive the Scriptures as given by inspiration of God; and I call your attention

to one passage in particular, on which so much has already been said to the purpose, in support of the principles for which I now plead, as to render it unnecessary for me to say much more; I mean the 14th chapter of Paul's epistle to the Romans. The whole, or at least the greater part of the admonitions contained in this chapter, as well as in the two preceding ones, and part of the one that follows, are founded on what our Saviour denominates the second great commandment of the law, "Thou shalt love thy neighbour as thyself," as the Apostle also in one of these chapters remarks, "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law," and in connection with this he says, "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak;" and the same Apostle, in another Epistle, to another church, and arguing about the same duty of love, says, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." And again, Paul says, "Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way."

But read over yourselves, and with prayer, these chapters, especially the 14th, and you will find the following, among other things, clearly taught or implied: First, that if our example of drinking intoxicating liquors, be in any degree the means of inducing others so to drink as to be in any danger of drinking to excess; or, Secondly, of actually leading them on to the commission of this sin; or, Thirdly, if any who conscientiously think it wrong to indulge in wine, or strong drink, are induced by our example, or otherwise, to do what their consciences disallow; or, Fourthly, if any are in like manner by our drinking, trained to, or confirmed in, habits of intemperance; or, Lastly, if any are grieved in their minds by our use of intoxicating drink, by which use, we would thus be guilty, as the Apostle remarks, of acting not charitably

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towards our brother. If any of these things follow, or are likely to follow, our using, however moderately, intoxicating drink, it is very evident, to my mind at least, that the use of it ought at once to be renounced, and especially because it is said by inspiration of God, "It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

Here, then, upon this high ground we take our stand, and build upon a foundation which God himself has laid—a foundation of God which standeth sure, having his seal upon it, and deep enough laid, and abundantly strong to withstand every attack of the enemy who would seek to pull it down.

Building upon the Heavenly principles of self-denial, love to our neighbour, and charity to all, we desire no better arguments, nor motives, nor ground upon which to go forward in the Temperance cause, having Paul for our advocate, love for our motive, the Bible for our groundwork, and the glory of God for our end. But farther, the success which has followed the institution and operations of Temperance Societies, and the manner in which they are still spreading and taking root in the world, prove them to be of God, and not merely the counsel or work of men. Not only have the efforts of many enemies been directed in vain against them, they have both directly and indirectly, been productive of a vast amount of good, temporal and spiritual, to the interests of mankind. In some places they have operated like the preaching of John the Baptist, preparing the way of the Lord; in all they have led to great reformation in regard to customs and practices, which tend to encourage drunkenness and all its woes. Drunkards have been reclaimed, families rescued from want and misery, and shame, and discord; and restored to plenty, and happiness, and honour, and peace, and respect; property to a large amount has been saved; crime been diminished; prisons made empty, churches filled, religion been sought after, and best of all, souls have been saved; yes, many a once per-

ishing sinner has had reason to rejoice, and will rejoice through eternity, that ever Temperance Societies were formed, for to many they have been blessed in being made the first means of leading them away from temptations which Satan was using for the ruin of their souls; and of bringing them to the Sanctuary, within hearing of the Gospel of peace, and under the influence of that Heavenly light which now shines upon their souls, and by which they will shine more and more, unto the perfect day. And with all due deference to those who are still on the opposite side, we count it no mean argument in favor of Temperance Societies, and in proving them to be of God, that by far the greater proportion of those who seem in earnest in following Christ,—men of Heavenly wisdom, piety and prayer, accustomed to search the Scriptures, and to seek counsel from God,—have united together in this good cause. If it be an advantage, or any argument in our favour, to have the people of God on our side, then may we lay claim to this advantage, and this argument on behalf of the Societies for which we now plead; for surely we have more of God's people on our side, than there are of them fighting against us, and these Societies are spreading, and taking root, and sending forth branches, and bearing good fruit, wherever the Gospel of peace is made known. And have we not reason to rejoice that this is the case? and to thank God that He has blessed our humble efforts so much, and to take encouragement from the past, and to cherish good hope for the future, believing that our counsel and work is of God, and cannot be overthrown, and looking unto Him for the continuance of his blessing?

Upon the whole—in concluding this part of the subject—all that we have been considering, the lawfulness of abstaining from the use of intoxicating drink—the instances mentioned in Scripture, of abstinence by command, or with the approbation of God—the positive duty of abstinence in certain circumstances, even from the use of lawful things—the success with which the efforts of the friends of temperance have

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been crowned—the countenance and support which God has given them—their uniting of those who are his friends—the good these Societies have accomplished—the happiness they have led to—the property they have saved—the drunkards they have reclaimed—the multitudes they have rescued, and are saving from temptations which have proved above all others most dangerous to men—the progress they are making in the Church, among the people of God,—all these things, and many others, give us abundant reason to believe that the counsel and work for which I am pleading—the principles and operations of Temperance Societies are not of men, but of God, founded on his word, honoured with his approbation, blessed by his Holy Spirit, and if humbly and prayerfully employed, sure of being crowned with glorious success.

It now remains for me to give the admonitions which I spoke of at first, to those who oppose us, or who will not assist us, in our association against intemperance, and against those things by which it is caused. To all such we say, “Refrain,—for if this counsel, or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.”

Are there any of you, who openly and avowedly oppose Temperance Societies and wish to put them down? You laugh at them, and pretend to despise them, and talk against them, and pray against them, and do what you can to bring them into disrepute, and to prevent others from joining them, and otherwise oppose the progress of what we consider one of the most important reformatations that has ever taken place in the world. And do you really think that by this opposition, you are doing God service, advancing his work, and promoting the good of your fellow men? Can you lay your hands on your hearts and say, you believe you are doing God service by opposing the efforts of Temperance Societies, to rid the world of what has proved the most powerful means which the Devil has used, and is using every day, to the destruction of

men's souls? Whom do you find most ready to go along with you in this opposition, and to applaud and encourage your endeavours to put us down? Is it the people of God? Is it the respectable members of society, the sober, the industrious, the benevolent, the good? No—generally it is the drunkard, the profligate, the profane, the infidel, the Sabbath-breaker, the gambler, and such like. This is a fact you cannot deny; these are your abettors, your prompters, your allies, your friends, in your opposition against us, and the means which we use—and should not such a fact induce you to pause in your opposition, and to enquire whether you are likely to be in the way of duty, and of doing God service with such supporters and allies as these? And if you are professors of religion, I wish to tell you, that you are grieving the brethren, by your opposition to what, many of them believe to be a work and counsel of God. And if you grieve them to gratify your own humour, or the men of the world, are you acting with charity to those for whom Christ died? Or, if you are masters, or parents, or invested with any influence, are you in your opposition to Temperance Societies, using your influence in a way the most likely to promote the real interests of those over whom it extends? Are you not doing the very reverse? Are you not encouraging your servants, your children, your relatives, your neighbours, your acquaintances, to drink? Are you not leading them into a path which has conducted multitudes to eternal ruin? Are you not helping to make drunkards? Are you not abusing—perverting to evil, the influence which you have? And all for the sake of,—what? Does it make you richer, happier, healthier, or more holy? No, the most you can gain is a little applause from men; and from what class of men? From drunkards, brawlers, sots, tipplers, scoffers, Sabbath-breakers, and the like. And is this all your gain? Will this compensate for the want of God's favor, and the approbation of good men? Will this give peace to your troubled minds, when conscience whispers that you are fighting against God? Will this

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be sufficient to plead your excuse, when, standing before the judgment seat of Christ, the blood of immortal souls calls for vengeance upon you, the souls of those children, or relatives, or friends, or others whom you have been the means, either of leading first by example, or otherwise, into that path which brought them to a drunkard's grave, or of encouraging them to go on, after they had proceeded so far, when your influence might have been used so easily, to turn them back.

What do you think of your opposition now? O may the Lord by his Spirit, enable you to see the folly and the danger of fighting against Him.

The next class of persons I now address, are those who are in any way engaged in making or selling intoxicating liquors, or otherwise assisting to carry on the traffic. It is evident that however favorably you may regard, or talk of Temperance Societies, you are actually the principal and most powerful opponents which they have; for you are building up what they are endeavoring to pull down; you are feeding the stream which they are striving to stop; you are blowing the fire which they are trying to quench; you are making drunkards of those whom they are seeking to reclaim; you are feeding the monster which they wish to kill; you are helping the enemy against whom they fight; you are preparing and increasing, and spreading the means to propagate and perpetuate in the world those dreadful evils, those sorrows and pains and crimes, which flow from the use of that maddening liquor which you put into their hands to drink; and these being the very evils which we are endeavouring to put away, therefore you must be the principal,—I had almost said, the only opponents we have, to the object we have in view; and if this be the case—which you cannot deny—is it not worthy of your consideration, and ought you not to inquire, whether, in your making or selling of intoxicating drink, you are doing God service, or doing the work of Satan, the deceiver of souls.

You are well aware of the use that is made, of at

least a great proportion of the liquor which you now manufacture or sell,—you know that it is not used as medicine, or for other necessary purposes, but to satisfy the cravings of a dangerous lust, and that drunkenness and rioting, and wounds, and bruises, are the common effects to which it leads.

You know that nine-tenths of the crimes which are committed, are committed under the influence of the liquors which you sell; and you know when you sell them, from the characters of those who buy, and from past observation, that drunkenness, and poverty, and disease, and many crimes, will generally follow as the effect of your making and selling, for lucre's sake, the liquors in which you deal.

All this you know, and much more, while at the same time you know also, that you are not conferring one real benefit on the world, to compensate or atone for the evils which you cause. The liquors which you sell for common use, do not make men stronger, or healthier, or wiser, or happier, or holier, or in any respect better; but they make multitudes weaker, unhealthier, poorer; they make multitudes unhappy, unholy, profligate and mad—broken constitutions, ruined fortunes, blasted characters, premature graves, ruined souls, a long list of miseries in this life, and in that which is to come, a doom of woe;—these you know to be the common and far spread consequences of the traffic in which you are engaged, with no counterbalancing benefit, or advantage to mankind to warrant you to go on.

And ought you not to give up such a traffic? Does it not now appear that you are fighting against God, and retarding the progress of the Gospel of peace, and hindering the salvation, and promoting the ruin of souls? I do not suppose that you have been aware of the amount of evil which you have been instrumental in producing, and perhaps you see but little of it still; these evils, however, do certainly exist, produced by your means, however ignorantly you may have done it; and on a subject so important, it is your duty now

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to examine with the utmost care, what share you have had in them, and what you should now do, to prevent such evils in time to come. And I beseech you, for the sake of all you hold dear in time, and in eternity, to give up forever the traffic in which you are engaged, whatever the cost may be. It is a traffic which has deluged the world with disease, and crime, and shame, and poverty, and wretchedness, and grief; and for these you must answer, if, after all the light and the counsel you have received, or had opportunities of receiving, you persist in replenishing the fountain, and in feeding the streams, by which such a flood of desolation may still be supplied to overflow the earth. Think of the many souls which are lost by intemperance. Think of the griefs which the drunkard's family is doomed to endure. Think of the drunkard's shattered frame, his tottering steps, his haggard looks, his ruined soul. Think of the crimes to which drunkenness leads, crimes of every die, too often crimes of blood. Think of all these things, and then think of yourselves as the cause; for if you did not make and sell, men could not buy that, by whose influence these evils are produced. But I have said enough. May the Lord by his Spirit enable you to receive with meekness what I have spoken in love, and may he not only shew you the path of duty, but persuade and enable you to walk therein.

My next observations are to you who are moderate drinkers of any intoxicating liquor, such as are now in common use.

You also must be regarded as opponents of Temperance Societies, and as hindering our success in the Temperance cause. I refer, of course, to those who use intoxicating liquors as a drink, and to the common usages and practices of society which prevail. It is entirely through these that habits of intemperance are formed, and consequently to these as their first cause, the evils of drunkenness must be traced. You cannot deny that this is the case. Nobody can deny that men begin to love drink, and afterwards become drunkards, from drinking a little now and then, here and

there, at home and abroad, in compliance with the customs of society; and so, it is very plain that if these customs were given up, and moderate drinking no longer practised by those who are yet temperate, the race of drunkards must necessarily cease, as soon as ever the old drunkards had all died out. 'This is undeniable. I recall to your attention the case of the Rechabites. Jonadab commanded his children to drink neither wine nor strong drink. His whole family became a Temperance Society, and what was the consequence? were there afterwards any drunkards among them? No, upwards of two thousand years after, they are found adhering to the pledge, so faithful is God to his promise, on their faithful observance of Jonadab's command. "Jonadab the son of Rechab shall not want a man to stand before me forever."

Now, you who are moderate drinkers, are keeping up the customs and practices, through which intemperance is caused,—you are running the risk of becoming drunkards yourselves, and your example is making drunkards of others. You, especially, who have families are, by your example, training them up to the use, or at all events not discouraging them from the use of that, through which habits of intemperance are forming every day; you are therefore, to say the least of it, rendering it far more likely that some of them will become drunkards, than if you practised abstinence yourselves. And so, in like manner, in all other relations, or situations of life, and as far as the influence of your example extends, all you who are moderate drinkers, however sparingly you drink, are so far opposing the efforts of those who are united together for the purpose of withstanding intemperance, and its attendant evils.

You are charged then, with opposing a counsel and work of God, a means which he has greatly blessed to the spiritual and temporal benefit of mankind. You are charged with grieving the people of God, and acting uncharitably towards them, by doing that which they conscientiously believe you ought not to do. You

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are charged with disobedience to the inspired injunction which declares, that it is "not good to do any thing whereby a brother stumbleth, or is offended, or made weak." You are charged with setting an example, which in all probability will have the effect of leading many to drunkenness, and crime, and will finally cost them their precious souls. You are charged with being guilty of encouraging and confirming the drunkard in his sin, and of keeping up practices and customs, by which, in all places, intemperance is caused. You are charged with carrying on opposition against God, and the cause of the Gospel, and the salvation of souls. All this, and much more, you are charged with; and you are charged with doing it, not for the good of others, but merely for a selfish indulgence of your own. You are charged with all these dreadful evils, for the sake of gratifying a carnal lust, without conferring a single benefit upon others or yourselves. And you cannot answer these charges. You cannot deny that it is selfishness alone, which prevents you from giving over your moderate drinking. And will this excuse be sufficient, do you think, to offer before the judgment seat of Christ, when the blood of souls cries to Heaven against you? the souls of those who through your example have been led on to become drunkards, and because you would not give up what you well knew to be a stumbling block, and an occasion to fall in their way?

And will you still venture in the face of all these charges, which are made against you, to persist in doing that, which is a fighting against God, dangerous to yourselves, and fruitful of incalculable evil to mankind? Parents, do you love your children? Do you desire to see them prosper? Do you wish them to be preserved from temptations and indulgencies, from practices and companions, which are the enemies of their souls? Think of the plan which Jonadab took with his children. He charged them to drink no wine nor strong drink, they nor their sons forever. And what was the effect? They remained uncorrupted for many hundred years,

when all around were sunk in idolatry and abominable sins. For their obedience to Jonadab's command, they attracted three hundred years afterwards the special approbation of God; and now, after upwards of two thousand years more, we learn that they still continue obedient, uncorrupted by intemperance, and ignorant of its woes. And is it not equally necessary thus to command your children now? Is it not important to set them at least the example of abstinence from intoxicating drink? Is there not now, as much as ever, danger to the young from the customs of drinking, which every where exist? Have any of your children gone astray from the path of virtue, and grieved your minds? And was it not drinking, with evil company, which first led them out of the way? Some of you, at least, can say that this has been the case. And is it not the same cause which is generally operating to corrupt and ruin the greater part of those of our young men, who from time to time are rushing headlong to destruction? Are not our taverns and grog-shops, which are kept up for the purpose of selling intoxicating drink, the cause of ruin to thousands throughout the land?

You believe all this—you know it to be true—and you have children whom you love, and you would be willing to make many sacrifices for their sakes. Train them up, then, to look with abhorrence on intoxicating drink, and they will in consequence escape many temptations; and by degrees intemperance will in this way disappear, and your children's children, like Jonadab's, will stand before the Lord forever. By bringing up your children to practice total abstinence, the consequences would be beneficial and extensive, far beyond any thing we are able to conceive, in the course of a very few years. Try it, parents, as you value their welfare in time and forever, and the blessing of the Lord of Hosts, the God of Israel, will be your recompence of reward.

I will now conclude with a word or two to you who are not members of Temperance Societies,—whether

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you are in the habit of drinking or not. I have shewn that Temperance Societies have been honoured and supported by God, to the production of much good,—that this has proven them to be his counsel and work, which man cannot overthrow, if help and direction are sought from Him. I have noticed that the purpose for which these Societies are formed, is to give prominence to the example, and publicity to the opinions of those who feel it to be their duty, and see the necessity, in the present state of things, to abstain from the use of intoxicating drink, in the hope of more deeply impressing upon others the importance of the subject, and inducing them to unite in a combined attack against the means by which intemperance is produced. And I have shewn to you from Scripture, not only the lawfulness, but the duty of abstaining from intoxicating drink, from the inspired declaration that it is good neither to drink wine, nor to do any thing, whereby a brother stumbleth, is offended, or made weak. And lest you may think, that though it is proper to give up the use of intoxicating drink, it is not necessary to subscribe the pledge, I would simply urge that it is your duty to use the most likely means, provided they are lawful, to promote every good object which you have in view; and you cannot deny that the good which has already been accomplished by the Temperance reformation, has been chiefly done by the pledged and associated names, examples, and exertions of those by whom Temperance Societies have been formed; and this being the case, it must plainly be your duty to subscribe your names, to join our ranks, and to rally together with us under the banner around which we fight, not with weapons of a carnal nature, but with the moral influence of our associated example, and with the sword—the Spirit, which is the word of God. It is now the opinion of many good men, in every country, that the institutions and effects of Temperance Societies, are forerunners of glorious times which are now not far away,—those times when the earth shall be filled with the knowledge of the glory of the Lord, as

the waters cover the sea, and that the Temperance reformation is only the first of a series, by which the way of the Lord shall be prepared, and those times of refreshing from his presence, ushered in, when there shall be nothing to hurt or offend in all his holy mountain, and the long promised glory of the latter days shall come. And if this be the case, ought you not to be all helping to forward a work, which has such an end in view?

Are you Christians? For Christ's sake, and the brethren's, lend us your aid. Are you parents? For the sake of your children, and children's children, enrol yourselves with us. Are you masters? For the sake of those who are engaged in your service, give us your names. Have you brothers, or sisters, or husband or wife, relatives, or friends, or neighbours, or acquaintances, over whom you have any influence, by example or otherwise? For their sakes, now and forever, give us your help. Do you wish to see drunkenness cease? Unite with us at once. Would you like to see the end of those innumerable evils, which intemperance has entailed, and is still every day producing in the world? Come over and help us. If you refuse, are you not refusing to help the Lord, and the Lord's people, and hindering the advancement of Christ's kingdom, and the saving of souls? Christ himself has said, he that is not with me is against me, and he that gathereth not with me scattereth abroad. This is a solemn consideration, and should urge you all to enquire, how far you are guiltless or safe, in refusing to help us in the Temperance cause. And should any persist in their opposition, to all such we would say,—Refrain; for if this work or this counsel be of men, it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God.

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